

Proverbs 3:13-35
 Heb 423
 Class 5, February 9, 2026

13	
	אֲשֶׁרִי אָדָם מָצָא חֵכְמָה וְאָדָם יָפִיק תְּבוּנָה:
Blessed (is) the man who finds wisdom <ESV: the one> And the man who obtains understanding. <ESV: the one/LSB: discernment>	
אֲשֶׁרִי	Noun mp Abs Blessed/happy
מָצָא (מָצָא)	Qal perfect 3ms To find
יָפִיק (פִּוּק) - <i>buon</i>	Hiphil imperfect 3ms To get
תְּבוּנָה	Noun fs Abs Understanding/LSB: discernment

13 like Ps 1

JB refers to Ben Zvi book

unaccented & closed syllables

important, P&I used interchangeably

accentsys - divide words / combine words

disjunctive accent

AbcBc

ABCD BCD

quintity

אֲשֶׁרִי
 אֲשֶׁרִי
 אֲשֶׁרִי

pausal form - accepted vowel
 lengthened into a long vowel

14	
	כִּי טוֹב סְחָרָהּ מִסְחָרֶהָ כֶּסֶף וּמִחֲרוֹץ תְּבוּאָתָהּ:
For better (is) <u>her</u> gain than the gain of silver <LSB: For her profit is better than the profit of silver/ESV: for the gain from her is better than gain from silver> And (better) than <u>fine</u> gold (is) <u>her</u> produce <LSB: And her produce better than fine gold./ESV: and her profit better than gold.>	
סְחָרָהּ (סָחַר)	Noun ms Constr + 3fs PS The gain(ESV)/profit(LSB)/merchandise
מִסְחָר (סָחַר)	Prep + Noun ms Constr The gain(ESV)/profit(LSB)/merchandise
וּמִחֲרוֹץ (חָרוֹץ)	Conj + Prep + Noun ms Abs Fine gold
תְּבוּאָתָהּ (תְּבוּאָה)	Noun fs Constr + 3fs PS Her produce(LSB)/Her profit(ESV)

Not a single verb

וּמִחֲרוֹץ וּמִסְחָר gamuts kataluf
 (same sound)

α ε β - pairs

1) Noun - Precious metal
 2) Precious metal - Noun

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15	
	יְקָרָה הִיא מִפְּנִינִים וְכָל-חֲפָצֶיךָ לֹא יִשׁוּבָהּ
And more precious (is) she than pearls <ESV: jewels> And all (that) delights you are nothing compared to her <LSB: And nothing you desire compares with her./ ESV: and nothing you desire can compare with her.>	
יְקָרָה (יָקָר)	Adj fs Abs Precious
מִפְּנִינִים (פְּנִינִים)	Prep + Noun mp Abs ESV: Jewels/LSB: Pearls/BLB: Rubies
חֲפָצֶיךָ (חָפֵץ)	BLB: Noun mp Constr + 2ms PS Delight/BLB: Desire
	BLB not: Qal perfect 3ms + 3ms PS To delight in
יִשׁוּבָהּ (יָשׁוּב)	Qal imperfect 3mp To compare / to be like / the comparable

3X in Proverbs
 Prov 26:4

v15 - I can't find word pairs
 mini & in topic blessed is the person who finds wisdom
 v13 - say it & say it again
 vv16-18 - what wisdom offers

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16	
	אָרְךְ יָמִים בְּיְמִינָהּ בְּשִׁמְאֻלָּהּ עֲשֹׂר וְכָבוֹד:
Length of days (is) in her right hand <ESV: Long life> In her left hand (are) riches and honour.	
אָרְךְ (אָרְךְ)	Noun ms Constr <i>Length</i>
יָמִים (יּוֹם)	Noun mp Abs <i>Days</i>
בְּיְמִינָהּ (בְּיָמִין)	Prep + Noun fs Constr + 3fs PS <i>In her right hand</i>
בְּשִׁמְאֻלָּהּ (בְּשִׁמְאַל)	Prep + Noun fs Constr + 3fs PS <i>In her left hand</i>
וְכָבוֹד (כָּבוֹד)	Conj + Noun ms Abs <i>LSB: Glory/ESV/BLB: Honour</i>

Word pairs
 ABBA
 α- RH & CH
 C. merismus - express completeness

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17	
דְּרָכֶיהָ דְּרָכֵי-נֶעֱם וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם:	
Her ways (are) the ways of pleasantness <LSB: Her ways are pleasant ways> And all her paths (are) peace <LSB: pathways>	
דְּרָכֶיהָ (דָּרַךְ)	Noun dp Constr + 3fs PS To tread/march
נֶעֱם (נֶעַם)	Noun ms Abs Pleasantness
נְתִיבוֹתֶיהָ (נָתַיב)	Noun mp Constr + 3fs PS Her paths/LSB: pathways

Word pairs

α
β

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18	
עֵץ-חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶּיהָ מְאֻשָּׁר: פ	
A tree life she is to those who lay hold on her <LSB: She is a tree of life to those who seize her,/ESV: She is a tree of life to those who lay hold of her;> And those who hold onto her are blessed <LSB: And all those who hold her fast are blessed./ESV: those who hold her fast are called blessed.>	
חַיִּים (חַי)	Noun mp Abs Life
לַמַּחֲזִיקִים (חֲזַק)	Prep + Hiphil Ptc mp ✓ LSB: to seize/ESV/BLB: to lay hold/to be strong BLB: To them that lay hold - <i>hold on tight</i>
וְתִמְכֶּיהָ (תִּמַּךְ)	Conj + Qal Ptc mp Constr + 3fs PS ✓ Ptc: looks like noun LSB/ESV: To hold fast/BLB: to retain And that retain her
מְאֻשָּׁר (אֲשַׁר)	Pual PPtc ms Abs Pual: qibbut + R2 dagesh To be (passive) blessed/be happy <i>Shel-take you so happy</i>

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Wofpains
 (K) (P) (W) (S) (R)

19	
	יְהוָה בְּחָכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתְבוּנָה:
The LORD <u>by</u> wisdom founded the earth, He established the heavens <u>by</u> understanding <LSB: by discernment>	
יָסַד	Qal perfect 3ms To found
כּוֹנֵן (כוֹן)	Piel Ptc ms OR Polel (intensive) perfect 3ms Hollow verb Note 1 To establish/be ready
בְּתְבוּנָה (תְּבוּן)	Prep + Qal PPtc fs ESV: By understanding/LSB: by discernment

Note 1: The Hebrew word כּוֹנֵן (kônēn), often found in contexts like Proverbs 3:19, is parsed as follows:

Root: כּוֹן (K-V-N), meaning to establish, set up, fix, or prepare.

Stem/Binyan: Polel (an intensive conjugation similar to Piel, often used for hollow roots with a middle ו).

Tense/Aspect: Participle (Poel active participle).

Gender/Number: Masculine Singular.

Translation: "Established," "fixed," "set up," "prepared" (often translated as "He established" in context, acting as a verb, or as a participle defining a subject).

Contextual Example (Proverbs 3:19):

...כּוֹנֵן שָׁמַיִם בְּתְבוּנָה ("...[He] established the heavens with understanding").

wisdom no longer main subject & now it's LORD

R-motivus

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בְּדַעְתּוֹ תְּהוֹמֹת נִבְקְעוּ
 וַיִּשְׁקְטוּ יָרֵעָפוֹ-טָל:

By his knowledge the depths were broken up <LSB: the deeps were split up/ESV: the deeps broke open>

And the clouds dropped down the dew <LSB: And the skies drip with dew/ESV: and the clouds drop down the dew>

בְּדַעְתּוֹ (דַּעַת)	Prep + Noun fs Constr + 3ms PS <i>By his knowledge</i>
תְּהוֹמֹת (תְּהוֹם)	Noun mp Abs <i>The depths</i>
נִבְקְעוּ (בָּקַע)	Niphal perfect 3cp ✓ To break up/split up → completed ⇒ P
וַיִּשְׁקְטוּ (שָׁקַט)	Conj + Noun mp Abs <i>ESV: the clouds/LSB: skies</i>
יָרֵעָפוֹ (רָעַף)	Qal imperfect 3mp To drop down/sink - process / incomplete ⇒ I

do they imply diff thgs

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21	
בְּנִי אַל-יִלְּזוּ מֵעֵינֶיךָ נֹצֵר תְּשִׁיָּה וּמִזְמָה: <i>sound wisdom & discretion - נֹצֵר</i>	
My son, do not let them depart from your eyes <LSB: deviate/ESV: do not lose sight> Keep sound wisdom and discretion <LSB: Guard>	
יִלְּזוּ (לִיז) <i>lizon</i>	Qal imperfect (jussive) 3mp Jussive: ל Note 1 Note 2 To depart
נֹצֵר (נִצֵּר)	Qal imperative 2ms Imperative: <i>R1 Nagash?</i> Note 3 To keep/guard/watch
תְּשִׁיָּה (תוֹשִׁיָּה)	Noun fs Abs <i>Sound wisdom</i>
וּמִזְמָה (מִזְמָה)	Conj + Noun fs Abs <i>Discretion</i>

Note 1: In Biblical Hebrew, the jussive is a verb mood—usually applied to the 3rd person—that expresses a wish, command, permission, or prohibition, often translated as "let him..." or "may he...". It is a shortened form of the imperfect verb conjugation, distinguishing it from a standard declarative statement.

Note 2: The Hebrew word יִלְּזוּ (yā·lu·zū) appears in Proverbs 3:21 ("...let them not depart from your eyes..."). Here is the parsing and grammatical breakdown:

Root: לִיז (L-Z-Z) - to turn aside, depart, deviate, or be perverse.

Stem (Binyan): Qal (Simple Active).

Aspect/Tense: Imperfect (used here as a jussive/prohibition due to the preceding "אַל" - "not").

Person/Gender/Number: 3rd Person, Masculine, Plural ("they").

Translation: "They shall [not] turn aside," "They shall [not] depart."

Context in Phrase (Proverbs 3:21): אַל-יִלְּזוּ מֵעֵינֶיךָ (Let them not depart from your eyes).

Summary: The word is a 3rd Person Masculine Plural Qal Imperfect verb, meaning "they will turn aside/depart," used in a negative command ("let them not...").

Note 3: The Hebrew word נֹצֵר (Netzor) is an imperative (Qal stem) because it is a direct, second-person command meaning "guard," "keep," or "watch". It is used to issue an urgent instruction or a call to action, commonly seen in wisdom literature like Proverbs or in poetic, imperative pleas. Here is why netzor functions as an imperative:

Morphological Form (Command Structure): Netzor is the Qal imperative masculine singular form of the root נ-צ-ר (n-ts-r), which means "to watch," "guard," or "keep". Unlike verbs in the

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past or future tense, this form is specifically structured to address the listener directly with authority or as a request.

Contextual Usage: In biblical Hebrew, this form is used to demand action, such as in Proverbs 3:21, *Netzor tushiyyah u'mezimmah* ("Keep sound wisdom and discretion"), which translates directly to a command.

Definition: It signals a duty to actively preserve, maintain, or observe something (such as one's tongue, heart, or commandment).

Examples of Usage:

Psalms 34:14: "Keep (נָצַר) your tongue from evil..." (Direct command/exhortation).

Proverbs 3:21: "Keep (נָצַר) sound wisdom and discretion..." (Directive in wisdom literature).

In short, it is imperative because it is the grammatical form used to command someone to do the act of guarding or keeping.

Word pairs

22

וְיִהְיֶה חַיִּים לְנַפְשְׁךָ
וְחַן לְגִרְגָּרְתֶּיךָ

And they will be life for your soul.
And grace to your neck. <ESV: And adornment>

וְיִהְיֶה (הִיָּה)

Qal imperfect 3mp Waw Conjunctive
To be

חַיִּים (חַי)

Noun mp Abs
Lives

לְנַפְשְׁךָ (נֶפֶשׁ)

Prep + Noun ms Constr + 2ms PS
Soul

לְגִרְגָּרְתֶּיךָ (גִּרְגָּרוֹת)

Prep + Noun fp Consr + 2ms PS
Neck

soul will be adorned w/ life
neck will be adorned w/ grace

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23	
אז תלך לבטח דרכך ורגלך לא תגור:	
Then you will walk safely <i>in</i> your way <ESV: <u>on</u> your way securely> And your foot (sg) will not stumble	
הלך (הלך)	Qal imperfect 2ms + 3fs PS To go/walk
לבטח (בטח)	Prep + Noun ms Abs Safety/security
ורגלך	Conj + Noun fs + 2ms PS Your foot
תגור (גור) <i>רגל-ס</i>	Qal imperfect 3fs <i>-ordms - Do not stumble, your foot</i> To stumble

JB - Ben Zvi

bat JB sys N

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עברת 6
 לפר BDB

24	
אִם-תִּשְׁכַּב לֹא-תִפְחָד וְשִׁכְבְּךָ וְעִרְבֶךָ שְׁנֵתֶּךָ:	
If you lie down you will not be afraid <LSB: <u>When</u> you lie down...in dread> And you will lie down and your sleep will be sweet. <ESV: When you lie dn/LSB: pleasant>	
תִּשְׁכַּב (שָׁכַב)	Qal imperfect 2ms To lie down
תִּפְחָד (פָּחַד)	Qal imperfect 2ms ✓ To be afraid/dread
וְשִׁכְבְּךָ (שָׁכַב)	Qal perfect WC 2ms To lie down
שְׁנֵתֶּךָ S: (עָרַב) וְעִרְבֶךָ	Qal perfect WC 3ms To be sweet/LSB: pleasant/
שְׁנֵתֶךָ (שָׁנָא)	Noun fs Constr Your sleep

3fs
 glasses to put up as mtg
 to mingle
 word for every

Muntread all Wdm litt

Proverbs - how things should go - quasi Prose poetry gospel
 Job & Eccl -

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can be marked

25	
אַל-תִּירָא מִפֶּחַד פְּתָאִם וּמִשָּׂאת רָשָׁעִים כִּי תָבֵא:	
Do not be afraid of sudden dread <ESV: sudden terror> Or of the storm of the wicked for <u>when</u> (כִּי) it comes <ESV: the ruin of the wicked>	
יִרָא (תִּירָא)	Qal imperfect (jussive) 2ms ✓ Jussive: אַל Note 1 To fear/BLB: be afraid
מִפֶּחַד (פֶּחַד)	Prep + Noun ms Abs LSB: Dread/ESV: terror/BLB: fear
פְּתָאִם (פֶּתָאִם)	Adv Sudden
וּמִשָּׂאת (שׂוּא) - fearful word for Holocaust	Conj + Prep + Noun fs Constr LSB: Nor of the storm/ESV: Or of the ruin (storm)/BLB: Neither of desolation
רָשָׁעִים (רָשָׁע)	Adj mp Abs Wicked
תָּבֵא (בֹּא)	Qal imperfect 3fs To come/go/enter

Jewish term for the Holocaust

Note 1: אַל-תִּירָא (al-tira, "do not fear") is considered jussive in Biblical Hebrew primarily because it functions as a negative command (prohibition) rather than a statement of fact, and it follows the negative particle al (אַל), which typically triggers the jussive/shortened form of the verb.

Here is a breakdown of why this phrase is classified as a jussive:

Context of Command/Prohibition: The word al (אַל) is used in Biblical Hebrew to express a specific, immediate, or subjective "don't" (a prohibition), often in a direct command or encouragement, whereas lo (לֹא) is used for absolute, objective negation (e.g., "you shall not").

Volitional Usage: The jussive is a "volitional" conjugation, representing the will or desire of the speaker. Al-tira expresses the speaker's desire that the listener does not fear, functioning as a "negative imperative".

Form (Shortened Imperfect): While not always morphologically distinct in 2nd person, the jussive often uses a shorter form of the verb compared to the imperfect (indicative). The jussive/shortened form is regularly used with al to mean "do not".

Usage in Phrases: Al-tira (and its plural al-tir'u) is a common formula in the Hebrew Bible for "do not fear," functioning as a direct imperative of encouragement.

In summary, al-tira is jussive because it is a negative imperative ("Don't fear!") marked by the particle al, rather than a future indicative statement ("You will not fear").

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26	
כִּי־יִהְיֶה יְהוָה בְּכֶסֶלְךָ וְשָׁמַר רַגְלְךָ מִלָּכָד:	
For the LORD will be your confidence And He will keep your foot from being caught	
(הָיָה) יְהוָה	Qal imperfect 3ms To be
(כֶּסֶל) בְּכֶסֶלְךָ - <i>after neg-stupidity</i>	Prep + Noun ms Constr + 2ms PS <i>In your confidence</i>
(שָׁמַר) וְשָׁמַר	Qal perfect WC 3ms To guard/(LSB/ESV: keep)/watch
(לָכַד) מִלָּכָד	Prep + Noun ms Abs LSB/ESV: <i>from being caught</i> /BLB: <i>from being taken</i>

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27	אל-תִּמְנַע-טוֹב מִבְּעָלָיו בְּהִיּוֹת לֹא לִידָהּ לַעֲשׂוֹת:
Do not withhold good from its owners when it is (due) <LSB&ESV: Do not withhold good from those to whom it is due.> When God (puts it in) your hand to do (it) <LSB: When it is in your hand to do it./ESV: When it is in your power to do it.>	
(מִנַּע) תִּמְנַע	Qal imperfect (jussive) 2mp Jussive: R2 holem-Note 1 To withhold
(מִבְּעָלָיו) מִבְּעָלָיו	Prep + Noun mp Constr + 3ms PS From them to whom it is due LSB: from its owners
(הִיָּה) בְּהִיּוֹת	Prep + QIC Not clear which colon this should be in IC: Note 2 To be
(א-ל-ל-ל; gAI: לֹא; BLB: לֹא) לֹא	Prep + Noun ms Constr Note 3 In the power
לַעֲשׂוֹת	Prep + QIC Jussive: R2 holem To do/make

Note 1: In Biblical Hebrew, תִּמְנַע (timna' - you [m.s.] will withhold/restrain) is used in the jussive mood because it is part of a negative command (prohibition) following the particle אל (al).

While the jussive form of many verbs (especially Lamed-He verbs) is marked by a shortening of the vowel, for many other verb types—including those ending in a guttural like נ-ע-מ (to withhold)—the jussive form is often morphologically identical to the imperfect indicative.

Here is why it is identified as a jussive:

Context of Prohibition: The jussive in Hebrew is used for volitional moods, including commands, requests, and prohibitions. When אל (do not) is used instead of לֹא (no/not) to negate a command, the following verb is functionally a jussive.

Volition: It expresses a desire for the action (withholding/restraining) not to happen, often with a sense of urgency.

Second Person Usage: Although jussives are often 3rd person ("let him..."), they are also used with the 2nd person to form a negative imperative ("do not [you]..."), which is considered a jussive construction rather than a simple future negative.

For example, in Proverbs 3:27, אל-תִּמְנַע-טוֹב (al-timna'-tōḇ) is translated as "Do not withhold good," utilizing the jussive mood for a negative command.

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Note 2: **בְּהִיּוֹת** (bihyōt) is the Qal Infinitive Construct of the verb **הָיָה** (to be) because it functions as a verbal noun (often translated as "in/at/when being" or "to be") and adheres to the morphological pattern for Lamed-He (III-ה) verbs in the Qal stem.

Here is a breakdown of why this specific form is categorized as a Qal Infinitive Construct:

1. Structure and Vocalization (Morphology)

Root: The root is **ה-י-ה** (H-Y-H).

Prefix **בְּ** (Bi-): The infinitive construct can take prepositions like **בְּ** (in, when, while), **כְּ** (as, like), or **לְ** (to, for). Here, the preposition **בְּ** is prefixed to indicate a temporal, circumstantial phrase ("when X was," "in the being of X").

Form **-יּוֹת** (-yōt): For Qal verbs ending in **ה**, the infinitive construct commonly takes a cholem-vav (י) vowel pattern, and the final **ה** is dropped and replaced with a **ת** (Tav).

הָיָה (Qal root)

בְּ (preposition) + **הִי** (reduced stem) + **וֹת** (suffix) = **בְּהִיּוֹת**.

2. Grammatical Function

Non-finite: The infinitive construct is a non-finite verb form, meaning it does not carry tense (past, present, future), gender, or number.

Temporal Usage: It is frequently used to provide a temporal frame for the main verb in a sentence, translating to "when [subject] was..." or "while [subject] was...".

With Suffixes: It can take pronominal suffixes that act as its subject (e.g., **בְּהִיּוֹתוֹ** - "when he was," or "in his being").

Summary

The word **בְּהִיּוֹת** is identified as a Qal Infinitive Construct because it is a non-inflected verbal form (meaning it doesn't conjugate) using the preposition **בְּ** + the verbal root of **הָיָה**, formatted with the characteristic **יּוֹת** suffix typical of Qal Lamed-He verbs.

Note 3: The Hebrew word **לְאֵל** (l-'ēl) is parsed as follows:

לְ (l-): Preposition meaning "to," "for," or "towards".

אֵל ('ēl): A masculine singular noun meaning "God," "god," or "mighty one".

Parsing Details:

Root: **א-ל-ל** (related to strength or power).

Grammatical Analysis: Preposition + Noun, Masculine, Singular.

Translation: "To [the] God," "For [the] God," or "Towards [the] God" (depending on context).

Contextual Usage:

It often appears in phrases where it means "to God" or "to a god."

In some cases, this form appears in biblical Hebrew as a variant to the definite form "to the God" (**לְאֵלָהּ**).

It is distinct from Elohim (plural, used for God) or elim (plural, used for gods/mighty ones).

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28	
	אל-תֹּאמַר לְרֵעִי לֵךְ וָשׁוּב וּמָחָר אֶתֶּן וְיֵשׁ אִתְּךָ:
Do not say to your neighbour, "Go and return <LSB: Go and come back/ESV: Go and come again> and tomorrow I will give it <u>when</u> it is with you <LSB: When it is there with you/ESV: When you have it with you>	
אָמַר (אֶמַר)	Qal imperfect (jussive) 2ms To say
לֵךְ (הֵלֵךְ)	Qal imperative 2ms ✓ To go
וָשׁוּב	Qal imperative 2ms ✓ To return
וּמָחָר	Conj + Noun ms Abs Tomorrow
אֶתֶּן (נָתַן)	Qal imperfect 1cs To give
וְיֵשׁ (יֵשׁ)	Conj + Particle of existence When you have it
אִתְּךָ (אֵת)	Prep + 2fs PS With you

when I have words in pausa position
 (last word or phrase)
 הַלְּמַחֲרָה → shorten הַלְּמַחֲרָה to הַלְּמַחֲרָה

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29	<i>word and life</i> אל-תַּחַרַשׁ עַל-רֵעֶךָ רָעָה וְהוּא-יֹשֵׁב לְבִטָּח אִתָּךְ:	
Do not plan evil against your neighbour <LSB: Do not devise harm> While he (is) dwelling securely with you <LSB: While he lives securely beside you./ESV: who dwells trustingly beside you>		
רָעָה IO: רָעָה O: (חַרַשׁ) תַּחַרַשׁ	Qal imperfect (jussive) 2ms <i>bec of 3x</i> To plan/devise/gAI: plow, engrave, or devise/plan	
(יָשַׁב) יֹשֵׁב	Qal Ptc ms To dwell	

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30	
אֶל-תִּרְיֵב עִם-אָדָם תִּנָּם אִם-לֹא גָמְלָהּ רָעָה:	
Do not quarrel with man without a cause <LSB/ESV: contend> If he has not done you evil <LSB: If he has dealt you no harm(evil)/ESV: When he has done you no harm>	
(רִיב) תִּרְיֵב	Qal imperfect (jussive) 2ms LSB/ESV: To contend/dispute/quarrel
(תִּנָּם) תִּנָּם	Adv Without a cause
(גָּמַל) גָּמְלָהּ	Qal perfect 3ms + PS 2ms To do/deal

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31	
אל-תקנא בְּאִישׁ חָמָס וְאֶל-תִּבְחַר בְּכָל-דֶּרֶךְיוֹ:	
Do not envy a violent man And do not choose any of his ways	
קָנָא (תִּקְנֵא)	Piel imperfect (jussive) 2ms To envy/be jealous
בָּחַר (תִּבְחַר)	Qal imperfect (jussive) 2ms To choose
בְּכָל	Prep + Noun ms Constr Any of

✓ longminutive use of the Piel

32

כִּי תוֹעֵבָה יְהוָה נָלוֹז
 וְאֶת-יִשְׁרָיִם סוֹדוֹ:

For the devious one (is) an abomination to the LORD <ESV: the devious person>
 But with the upright (is) His confidence <LSB: secret council>

תוֹעֵבָה (תוֹעֵבָה)

confidence

Noun fs Constr
 abomination

נָלוֹז (לִּזְ) Subject

Niphal Ptc ms *substantive*
 LSB: Devious one/Froward

וְאֶת (אֶת)

Conj + Prep
 With

יִשְׁרָיִם (יִשְׁרָ)

Adj mp Abs
 The upright/righteous

סוֹדוֹ (סוֹד)

Noun ms Constr + 3ms PS
 LSB: His secret counsel/ESV: His confidence

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Abode/curse

33	
	מְאַרְתָּ יְהוָה בְּבֵית רָשָׁע וּבֵית צַדִּיקִים יְבָרֵךְ:
The curse of the LORD (is) <u>on</u> the house of the wicked one But the dwelling of the righteous He <u>blesses</u> <LSB: Abode of the righteous>	
מְאַרְתָּ (מְאַרְה)	Noun fs Constr The curse
וּבֵית (בֵּית)	Noun ms Constr Dwelling/abode
יְבָרֵךְ (בָּרַךְ)	Piel imperfect 3ms To bless

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34

אִם-לִלְצִים הוּא-יִלְיֹץ
וְלַעֲנָוִים יִתֶּן-חֵן:

Surely to the scornful He Himself scorns <LSB: Though He scoffs at the scoffers/ESV: Toward the scorners he is scornful>

But to the humble He gives grace <LSB: Yet He gives grace to the humble/ESV: But to the humble he gives favour>

לִלְצִים (לויץ) *Pol=1* Adj mp Abs
ESV/BLB: Scorners/LSB: scoffers

יִלְיֹץ (לויץ) Hiphil imperfect 3ms
To scorn/scoff

וְלַעֲנָוִים (ענו) Conj + Prep + Adj mp Abs
The lowly

יִתֶּן (נתן) Qal imperfect 3ms
R2 dagesh is elided R1 nun
To give

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35	
כְּבוֹד חֲכָמִים יִנְחֻלוּ וְכִסְיֵי לִמְרִים קָלוֹן: פ	
Glory the wise will inherit <ESV: Honour> But the fools rising shame <LSB: But fools raise up disgrace/ESV: But fools get disgrace>	
יִנְחֻלוּ (נחל)	Qal imperfect 3mp To inherit
מְרִים (רים)	Hiphil Ptc mp - <i>technically ms - should be verb</i> Hiphil: hireq Yod → <i>ms not mp</i> To rise/LSB: To raise <i>BLB: Shall be the promotion</i>
קָלוֹן (קלון)	Noun ms Abs Shame/disgrace

should be mp bec fools is plural